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representative in Ireland, and his great object was to unite all parties in support of the king's authority. At that time, during the weakness of the central authority, an assembly had been summoned at Kilkenny, of the Roman Catholic bishops and peers, and 250 representatives from the general body of the Roman Catholics. This assembly, consisting solely of Roman Catholics, most fully represented both their clergy and the laity of that persuasion; and after much negotiation concluded a peace with the Marquis of Ormonde, by which, in consideration of certain concessions, they agreed to assist the king with all their forces. It is to be remembered, that this agreement afforded the only reasonable hope of opposing successfully an invasion by the parliamentary forces under Cromwell, and the whole body of the Roman Catholic laity were eager and earnest in its support. In pursuance of orders issued by the assembly at Kilkenny and by Ormonde, the peace was proclaimed in Dublin and in the camp of General Preston, while heralds had been sent to proclaim it elsewhere. But the Pope's legate, Rinuccini, interfered; determined that there should be no peace which did not guarantee supremacy to Rome and the priesthood, he induced the clergy everywhere to resist it. At Waterford and Clonmel, the heralds were prevented from doing their office. At Limerick, the chief magistrate, Sir John Bourke, was suddenly attacked by a tumultuous crowd, led on by a friar of the name of Wolfe. The mayor was wounded and the heralds dispersed. For this outrage the rioters received the thanks and benedictions of the nuncio. By his own authority he displaced the magistrates; pronounced all who adhered to the treaty guilty of perjury; caused the commissioners, and all who had been instrumental in making the treaty, to be excommunicated by his priests, whom he convened at Waterford. He suspended all clergymen and confessors who preached in favour of it, or absolved its adherents. Excommunication was denounced against all who paid any money assessed by the Council at Kilkenny, and against all soldiers who should support the peace; and he framed a new oath of association, never to submit to any peace not approved of by the congregation of the Irish clergy.

This conduct of the nuncio was in accordance with the instructions sent him from Rome; for when, at his first coming over, in his speech to the Council at Kilkenny, he had recommended fidelity first to God and religion, and next to the king, Cardinal Pamfilio, by the Pope's orders, reprimanded him, observing "that the Holy See never could, by any positive act, approve the civil allegiance which Catholic subjects pay to an heretical prince." When the peace was thus denounced by the nuncio, the northern army, under O'Neill, declared itself ready to execute his orders; and thus, in a moment, all that power which the confederate Roman Catholics had so long exercised, the whole dignity and authority of their assemblies was entirely dissolved, and its leading members, notwithstanding their previous devotion to the cause, consigned to prison. A few ecclesiastics became absolute lords of the island. The nuncio made his public entry into Kilkenny with all the pomp of royalty, and all affairs, civil and ecclesiastical, were resigned to his direction. He ordered the members of the supreme council, and other promoters of the treaty, to be imprisoned. By a decree, issued in his own name and of his own authority, he appointed a new council of three bishops and eight laymen. In this assembly he himself acted as president; he modelled the armies, appointed the officers, and determined everything in the plenitude of apostolic authority. [The names of those thus imprisoned were Viscount Mountgarrett, Sir Lucas Dillon, Viscount Costelloe, Col. Bagnall, Mr. Thomas Tyrrell, Mr. Richard Bellings, Sir Percy Crosby, Dr. Feunell, and Mr. Wall. Lord Muskerry was confined to, and guarded in his own chamber; and persons were sent to Galway to arrest Mr. Geoffrey Browne. All these were members of the supreme council, and the most eminent among the Roman Catholic body. These names, and indeed all the facts above stated, are taken from a narrative, by Mr. Richard Bellings, who was secretary to the supreme council, and a principal agent employed by the Roman Catholics in their negotiations abroad.—See *Desiderata cur. Hib.*, vol. ii., pp. 275, 347, 375, 384.] And what was the consequence? Ormonde, rather than hand over the whole island to the rule of a Papal nuncio, delivered up his garrisons to the parliament, and a few short months saw the whole of Ireland subdued to the iron yoke of Cromwell.

We ask Roman Catholics to consider these former passages in Irish history, and to ask themselves—Has the spirit which dictated Adrian's Bull, and guided Rinuccini's movements, disappeared altogether from their clergy? Are there no indications of the same disposition to lord it over the laity and control their freedom of action? Is there nothing in the events of our time to point out to Roman Catholic laymen that there is an object dearer to the priests of their church than Irish prosperity and Irish nationality? Is there nothing to show an indisposition to see all ranks and degrees of Irishmen united in the common object of exalting the moral and social condition of her people, and a desire to thwart that interchange of social intercourse which, forgetting difference of creed and of

religious belief, would unite all in the bond of our common humanity? In our desire of promoting such an union, we do not advocate an abstinence from the discussion of those subjects which ought to be the most important in the consideration of each. On the contrary, we invite, and earnestly entreat our Roman Catholic countrymen to discuss with us these differences peaceably and charitably. We invite them to the study of history, to see whether submission to Rome has tended to the temporal advantage and external prosperity of any nation. We invite them to consider the several conditions of our own and other nations, to see whether the supremacy of a Romish priesthood has anywhere aided in the development of moral and intellectual excellence. And, above all, we invite them to the study of God's own Word, to see whether the peculiar tenets which submission to Rome requires them to hold, are in accordance with that word which cannot err.

ADRIAN'S BULL TO HENRY II.

"ADRIAN, bishop, servant of the servants of God, to his dearest son in Christ, the illustrious King of England, greeting and apostolic benediction:—

"Full laudably and profitably hath your magnificence conceived the design of propagating your glorious renown on earth, and completing your reward of eternal happiness in heaven; while, as a Catholic prince, you are intent on enlarging the borders of the Church, teaching the truths of the Christian faith to the ignorant and rude, exterminating the roots of vice from the field of the soul, and for the more convenient execution of this purpose, requiring the counsel and favour of the Apostolic See. In which, the maturer your deliberation, and the greater the discretion of your proceedings, by so much the happier, we trust, will be your progress, with the assistance of the Lord; as all things are used to come to a prosperous end and issue, which take their beginning from the ardour of faith and the love of religion.

"There is, indeed, no doubt but that Ireland, and all the islands on which Christ, the Sun of Righteousness, hath shone, and which have received the doctrines of the Christian faith, do belong to the jurisdiction of St. Peter, and of the holy Roman Church, as your Excellency also doth acknowledge. And, therefore, we are the more solicitous to propagate the righteous plantation of faith in this land, and the branch acceptable to God, as we have the secret conviction of conscience that this is more especially our bounden duty.

"You thus, most dear son in Christ, have signified to us your desire to enter into the Island of Ireland, in order to reduce the people to obedience unto laws, and to extirpate the plants of vice; and that you are willing to pay from each house a yearly pension of one penny to St. Peter, and that you will preserve the rights of the churches of this land whole and inviolate. We, therefore, with that grace and acceptance suited to your petition, do hold it good and acceptable that, for extending the borders of the Church, sustaining the virtue and the increase of religion, you enter this island, and execute therein whatever shall pertain to the honour of God and welfare of the land; and that the people of this land receive you honourably, and reverence you as their lord; the rights of their churches still remaining sacred and inviolate; and saving to St. Peter the annual pension of one penny from every house. If, then, you be resolved to carry the design you have conceived into effectual execution, study to form this nation to virtuous manners; and labour by yourself and others, whom you shall judge most meet for this work in faith and life, that the Church may be there adorned, that the religion of the Christian faith may be planted and grow up, and that all things pertaining to the honour of God, and the salvation of souls, may be so ordered, that you may be entitled to the fulness of eternal reward from God, and obtain a glorious renown on earth, throughout all ages."

This Bull was subsequently, and after the conquest of Ireland by Henry II., confirmed by Pope Alexander, who, by his brief, ratified the gift of Adrian, with the reservation of Peter's pence.

DEAR HARP OF MY COUNTRY.

BY THOMAS MOORE.

[The recent death of the most popular of our national poets gives a melancholy interest to the following lines, taken from his matchless Irish Melodies. The translation is taken from the fourth number of Moore's Melodies, translated into Irish, by Dr. MacHale.]

DEAR HARP of my country! in darkness I found thee,
The cold chain of silence had hung o'er thee long,
When proudly, my own Island Harp! I unbound thee,
And gave all thy chords to light, freedom, and song!
The warm lay of love, and the light note of gladness,
Have waken'd thy fondest, thy liveliest thrill;
But so oft has thou echoed the deep sigh of sadness,
That ev'n in thy mirth it will steal from thee still.

Dear Harp of my country! farewell to thy numbers,
This sweet wreath of song is the last we shall twine;
Go, sleep, with the sunshine of Fame on thy slumbers,
Till touch'd by some hand less unworthy than mine.
If the pulse of the patriot, soldier, or lover
Have throbb'd at our lay, 'tis thy glory alone;
I was but as the wind, passing heedlessly over,
And all the wild sweetness I waked was thy own.

Fonh—"Langolee."*

I.

'Chrúe aḡra mo éirne, -donéar b'í rínte,
B'íó fuaḡ-cuḡḡ na corḡa orḡ fáirḡe zó teah;
Do éirz mē ar zéiréall, déir do éirbneac beir zḡaolte,
Aḡḡ do éudab' aḡ zḡeir zaeé, 1ḡ folur raon-maḡ.
B'íó fuaḡm runḡac feacḡa do b' aeraḡe 'r buḡ b'íne,
Aḡ d'íraḡc do éudab, 'b'íó fuaḡmḡar, éum céol;
Aḡc b'íor éo neam-eḡzḡac aḡm fuaḡcar 'r aḡm luḡe
Zó m-hḡrfeah aḡ b'íon trḡ do fúzaḡzḡl zó fḡll—

II.

Slan aḡur beahac lé do b'íḡ-zaeéḡb, 'chrúe érom,
Sḡ aḡ blaoḡz déḡzḡonac ḡarḡa, do déaham a ḡealḡ,
Teir, 1ḡ codarḡ faol rḡarḡ loḡrac zḡarḡa aḡm do fuaḡm érom,
Zó b-faḡarḡ meura ḡḡor rḡuama aḡm do éudab' cuḡḡ' reallḡ,
Ma b'íó éroḡde zḡarḡzḡ' tréahmḡar, trḡm-zḡabazḡ nḡ fuaḡm-faol,
D'a z-corrḡzḡad, aḡ éirbeac lé reḡḡm ar ḡ-dah,
Nḡ maḡ joḡam-ra acḡ orḡeḡz neam-b'ḡḡḡmḡar na luac-zaoḡe,
Aḡur uarḡ-re do éarḡz aḡ fuaḡm b'íó amḡḡ.

* Air—"Langolee."